

fear, and love a personal God who is righteous and loving, who is all powerful, and the judge of men and nations, a God who is the husband and father of his people, we have certainly the first significant and all-pervading idea of Christianity.

If again we learn from these same prophets that the kingdom of God is embodied in a god-fearing, righteous and holy people; a people whose sacred relations with their God determines all relations with, and obligations to, their fellows, then these prophets have set before us another most essential element of the Christian religion.

If further we learn from these prophets not only the objective character of sin as bearing upon the relations with God and men, but also its subjective nature as bearing on the character of the individual, as emphasized by Jeremiah, our debt to the prophets is increased.

Moreover, if we find in the prophets that salvation consists in a right relation ethically with the Divine through repentance, forgiveness, renewal and obedience, we have received from them not simply foreshadowings, but the essence of Christianity itself.

5. Yet when all this has been said there are gleams in the prophets of One who is to come and set the divine household in order.

If Amos 9: 8, 9, were left to stand as it is, there is one rift in the cloud that gathers under the threats of this stern prophet of righteousness, but there is no finger pointing to a personal Messiah.

Hosea provides us with Messiah's God—the God of mercy and compassion, and withal a righteous God, but there is no Messiah. It may be said, the question of future organization, in view of the downfall of the nation, was not as yet pressing for solution as it was afterward in the days of Isaiah and Jeremiah. Yet the old order stood. In Isaiah and Jeremiah it was tottering to its fall, and in the times of the latter passed away.

It is in these later prophets that the question of reorganization pressed for solution, and it is here there are efforts toward a solution.

If Micah 5: 2, is genuine we have here an early messianic conception. Isaiah has always been regarded as the great herald of Messiah. This position has certainly been greatly modified from the standpoint of recent criticism. But if we are allowed to retain what is regarded by many